

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 26

June 2021

Issue 12

Cover Page



The cover page of the June 2021 issue of Vedanta Sandesh is an awesome picture of Blyth's Tragopan (Male), which was clicked by an avid nature lover & birder Kunal Bamby of Ludhiana. He clicked this awesome picture somewhere in Mishmi Hills of Arunachal Pradesh earlier this year. Congrats to him for this beautiful photo of this beautiful and rare bird, which he calls as the 'Fairy of Eastern Himalayas'. Because of such enthusiast & nature-lovers we all can see the beauty of God's creation even at places which are inaccessible for most of us. We also thank him for his kind permission to use the pic on our cover page.

The Blyth's Tragopan (*Tragopan blythii*) is a large pheasant-like bird with a short tail. Male has a yellow face, gray upperparts with white spots, a bright red breast and back of the head, and a white band on the base of the tail. Female is brown throughout, with uniform pale speckling and an indistinct pale eye-ring. It dwells in dense evergreen mountane forests, where it feeds in the undergrowth. The song is a loud, wailing "ooooaahh." All this information is courtesy ebird website.

Every bird, like any other living being, is a unique creation of God, and to see the beauty & variety of the creation one just prayerfully exclaims - Oh My God.

Om Tat Sat



S T I N T E N T S



Vedanta Sandesh

June 2021

1.	Shloka	7
2.	Message of P. Guruji	8-11
3.	Sadhana Panchakam	12-15
4.	Letter	16-19
5.	Gita Reflections	20-23
6.	The Art of Man Making	24-28
7.	Jivanmukta	30-32
8.	Story Section	34-36
9.	Mission / Ashram News	38-47
10.	Internet News	48
11.	Forthcoming Progs	49
12.	Links	50





Editor

SWAMINI SAMATANANDA SARASWATI

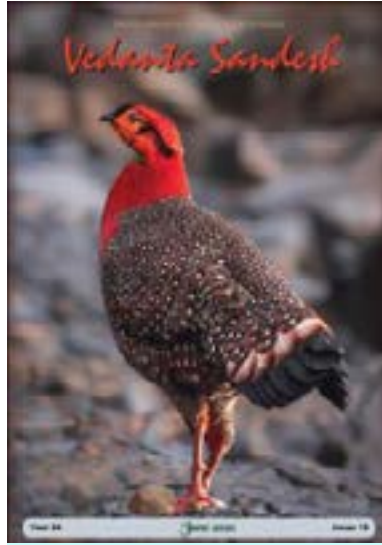




Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

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चित्तस्य शुद्धये कर्म
न तु वस्तूपलब्धये।
वस्तुसिद्धिर्विचारेणः
न किञ्चित्कर्मकोटिभिः।।

Karma is used only to purify the mind and not directly the Self-Realization. Self-Realization is only by deep contemplation, and not by millions of any karmas.

Vivekachoodamani - 11



Message from Poojya Guruji



Adverse times are Testing times

There is a chaupayi in Ramayana which says that know the adverse times to be a great blessing, for it helps us to know truth of some various extremely important things of life, which we either take



for granted or have baseless illusions about them. These are things like our patience; our own commitment to dharma (positivity); who all are our true & reliable friends; and most importantly the proximity and truthfulness of our extremely close relations like - husband or wife. Think, if we have baseless notions about these important aspects & components of life, what a tragedy it will be. Thus such adverse times are like litmus test for these extremely important components of life. If at all some adverse times are not apparently God-sent, then it will be worthwhile to artificially create some to know the truth of these important components of life. Adverse times are indeed blessings.



Adverse times are Testing times

धीरज धर्म मित्र अरु नारी, आपद काल परिखेहुं चारि ।

Let us examine each of these:

First is Patience. Patience is defined as the quality which does not give up the enthusiasm to reach some goal inspite of some obstacle. Like we have to reach somewhere for some important work, and we get stuck in a traffic jam. If the work is truly important then we dont give up our resolve to go, but just learn to wait for sometime, or maybe ask our co-traveller friend to manage the car and just drop off and walk for sometime and take some alternative transport. For a patient person obstacles do not deter them. Only such people reach their goals. Obstacles are there in every goal, and the successful ones have to have this extremely important quality called Patience. Without patience one just frets & fumes, gets stressed up, spoils the whole atmosphere around and surely becomes a badmouth. Want to test whether you have this great quality - face some adverse situation.

Second is our commitment to some principles in life - Dharma. Dharma is a very broad-spectrum word. It implies our belief in God, the intrinsic goodness in all, firm abidance to certain principles of life etc. All very important and of far-reaching consequence. In cordial times we may believe that I have all these qualities and belief, but more often this is just a self-belief. We may certainly have these qualities to some extent, but the real question is whether are belief and commitment are so strong so as to ward off the adverse times. All the stress in the world reveals that the truth is more often otherwise.

Our friends obviously are best realized during adverse moments of life. Most of our acquaintances are for good times. The moment you have difficulties most of the people turn their attention away, and leave us alone. They were not real & reliable friends. if we do not know the



Adverse times are Testing times

truth then we are certain to have heart-breaks. These dejections are not because a person is not true friend, but basically I never knew that. That is the truth. It was our ignorance and we kept on believing in some people blindly, and they ditched us when we needed them most. We better have some ways & means to test the integrity of these so called friends. So dont keep on trying to avoid adverse times, but let them help us to wake up to reality.

Finally, the extremely close relatives like your wife or husband. These are very special relationships and if they leave us in a loop when we needed them most, then these become extremely tragic moments of life. We have seen people who become totally shattered. Relationships are very important so let us better assure that our most close ones are good and reliable. You should be able to blindly believe them. Face some small-small problems together and slowly create the bond of trust and mutual love & respect. Adverse times are the best times to know the truth of anyones feeling and belief in you.

Thus let us not get despondent and dejected during some adverse times, but learn to wake up to the truth of these various extremely important components of life. We will definitely thank the Gods who gave us these testing times.

Love & om,

Shri Krishna





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam

- : 23 : -

देहेऽहमतिरुद्भयताम्

Renounce the delusory conception
that 'I am the Body'.



Sadhana Panchakam

S

angati: A Sannyasi

who has gone through shravana and manana and is now practising nididhyasana still has to undergo an intense phase of retaining awareness to affirm the knowledge acquired and realized in the process of shravan anad manan. The identification with the anatma has been so deep rooted that even after seeing the truth directly one has to consciously retain the awareness that I am not the body, mind and intellect.

Here in this sopana the Acharya keeping in mind the deep rooted delusion of identification with the gross body that one has lived for years and years together, once again brings to our awareness, that give up the delusory conception that I am the body. The spiritual student at this stage has directly seen that which is the Self and that which is the Non-Self, all that is required now is a strong affirmation that 'I am not the body'. For this affirmation to become as natural as is our conviction that I am the body one has to retain constant awareness of this fact. So far, our firm conviction that 'I am the Body' has led us to believe that

I am where the body is and thus the attributes of the body are my attributes and thus the limitations of the body are my limitations. This has led to disastrous consequences of duality and seeking endlessly. Having gone through the process of shravan and manana we can now not only objectify the body but we can also clearly see it's delusory existence. It is a dream-like appearance the substratum of which is pure consciousness. The interesting thing is that once a person comes to discover the delusory nature of the body, once a person comes to see it's existence as a play of maya one will not need to make any efforts to negate the idea that I am the body. Having realized it's truth negation is as effortless as one giving up the attachment and identification with their childhood toys. Negation is not a physical



Sadhana Panchakam

act as the body shall be there as long as consciousness the life principle blesses it. Yet, in Vedantic philosophy negation is discovering its delusory nature, and then identification with it drops as naturally as a ripened fruit from a tree.

Having understood this, one must also see the fact that the human body is a great blessing. Scriptures have repeatedly echoed the blessings of the human body as this is the only place where the Jiva can become aware of the real nature of the Self. Without this instrument no practise of righteousness and no knowl-

edge would ever be possible. Thus it is undoubtedly a great blessing. The only problem is ignorance and wrong understanding of the Self. The moment I see my self as the physical body I soon become a limited entity and thus the journey of endless seeking begins. But when a person of spiritual wisdom discovers his true nature as the limitless Brahman then not only does he live as a liberated soul here and now but his physical presence becomes a blessing for the world. As long as one is aware of the reality of this body so long the body is never a cause for bondage, but a great blessings for the Self and others around.



*Mail from
Doozya Guruji*

Corona says Karo Na.....



Mail from Poojya Guruji

Corona says Karo Na.....

Hari om. So happy that the perspective of our masters and scriptures is helping you to see the world with greater balance & wisdom. Even though you see the futility of worries yet you hope for things to improve :). Relax. Shivji is in command, on the drivers seat. What we should rather hope & pray is to help see the silver lining in the dark clouds. Various problems and tragedies come & go in life - they all help us to grow, mend our ways, respect the nature more, become more thoughtful, end our superficial outlook of life. Let us be realistic, everything will anyway end - sooner or later, let us learn to live fully like a true human being. Why hope & pray for futile things.

We however, do not profess indifference but realism. Know very clearly that deep-down you, me and everyone else around are one timeless life principle, Identifying with our body-mind complex we have as though become perishable and pathetic. Knowing this does not



make me indifferent, but it does make me free from worries and compassionate. We do our best and pray not only for the well-being of all, but more so about the wisdom of all. Remember our famous prayer :

सर्वे भवन्तु सुखिनः।



Mail from Poojya Gururaj



सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु। मा
कश्चित् दुःखभाग्भवेत्।

Having prayed for the wellness of all, the end of the sorrows of all, the master then prays that may all appreciate the bhadram - the truth which brings about wellness. This is the crux. As long as we keep the superficial perceptions so long we all have no option except to suffer - endlessly. If you go through Bhagwad Gita, when Arjuna was grieving about

the possible death of those around, Bhagwan Krishna tries to give a different perspective to his dear student Arjuna. He says Arjuna, neither I, nor you or any of the kings & soldiers gathered here shall ever die. (Chapter 2 / Sh 12). Earlier in shloka 11 he says truly wise people never grieve. Obviously he is saying that if you do then I have a question mark on your wisdom. I am sure a student of an internationally reputed university like yours is of the wiser variety. Yes, the



Mail from Poojya Guruji

news people have to do their work, but dont expect timeless wisdom from them for that we have to go to the wise ones.

So in times like this let the turmoil help us to realize our ignorance & superficiality and resolve to know the truth of life and ourselves. When you stand besides a serene lake or river, you see two things - the coming & going waves, and also if you wish, the unchanging water - irrespective of any perishable dimension. Think. High time you get more serious about our timeless wisdom. All what Corona is telling us is Karo na. Rest assured everyone is doing their best, and soon everything will be handled - just as all the earlier calamities and tragedies were.

Love & om,

गुरुजी ?





Gita Reflections

Gita Ch. 18 Sloka 8

Swamini Samatananda



Gita Reflections

दुःखमित्येव यत्कर्म
कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं लाभं
नैव त्यागफलं लभेत् ॥

(Gita Ch 18 / Sloka 8)



To give up prescribed duties because they are troublesome or cause bodily discomfort is renunciation in the mode of passion. Such renunciation is never beneficial or elevating.



Gita Reflections



Performance of one's Dharma is the essential message of the Gita. The divine song of the Lord has no place for people who are escapists from one's duties and challenges of life. Arjuna who was initially hesitant to live up to his dharma of a kshatriya due to his misapprehensions regarding his dharma, then sets up a classic example to convey the message of selfless dynamic action as the very insignia of life. Life ceases to exist for a person who is inactive, dull and vegetative.

Dukkham iti eva yat karma kaya klesha bhayaat tyajet:

Sangati: In the Eighteenth Chapter Bhagwan Sri Krishna speaks of renunciation at the level of the three guas-Satvik tyaga, Rajasic tyaga and Tamasic tyaga. Earlier in this section Bhagwan Sri Krishna explains that when a person in the name of renunciation gives up his obligatory duties of his varna and ashrama is tamasi tyaga or abandonment in the mode of ignorance. This is obviously an act of delusion. In the following verse Bhagwan goes on to speak of Rajasi tyaga or abandonment in the mode of passion.

A Rajasi person is generally a dynamic person but obviously here it is clear that he will take up actions which are in his comfort zone. In the name of spiritual renunciation he will give up all such actions wherein he fears any kind of physical pain and challenge. Such people make spiritual aspiration a pretext to give up their obligatory duties towards their own self, their families and society. A life fully lived can never be devoid of hard work, toiling and sweating whether it is a household-er, a student, or a sannyasi. Dynamic action is surfing amidst the high and low tidal waves



Gita Reflections

of life to fulfill the goal of a life fully lived to pursue the goal of worldly and spiritual heights. Hard work and challenges increase one's endurance in the ups and down of life, they invoke our hidden potentials to the best of our ability. Spiritual path is not about becoming inactive in the name of renunciation and neither is it for a common man who wishes to achieve worldly goals in life. Action is a must. In fact such people who are true students of the Geeta deliberately take up physical and mental challenges to constantly polish the body and mind, and yet maintain the peace of the mind. For such people every abandonment becomes a stepping stone to climb greater heights in life. Just as a flower

abandons itself to become a fruit. But here is a person whose attitude towards karma is, that it will bring about pain and therefore he fears hard work, physical pain, challenges, all in the name of renunciation.

Sa kritva rajasam tyagam naiva tyaga-phalam labhet

Bhagwan undoubtedly says such a person who gives up his obligatory duties does so in the mode of passion. In other words this kind of tyaga or renunciation is a rajasi tyaga. Such a person will never benefit from it. He will not even be able to fulfill his obligatory duties let alone his spiritual aspirations.





P.P. Gurudev
Swami Chinmayanandaji

- 39 -

The Art Of Man Making
Victory over Temptations



The Art of Man Making

It is disgustingly easy for a dreary moralist to condemn man's weaknesses and decry his moral slips, ethical fruits and dishonest pursuits. Everyone knows that these are defects and sorrowful perversions. There is really none who from within feels self-congratulated for his moral compromises. And the youth of today has no patience with heartless moralists who rub in what they know to be their weaknesses. Our boys and girls are not ready to persecute themselves with mental torture over their own irresistible temptations. No doubt they know they would be better off without these excesses which drain them of their energies and leave them empty, exhausted, disturbed and ever dissatisfied.

In the Hindu scriptures very rarely we find a moral instruction without an elaborate scheme of life by which we can conquer our weaknesses through consistent and faithful self-effort. The present generation has the heroism and the heart to fight down their own false urges-if they know the technique of self-mastery.

Arjuna typifies the modern mind, and Krishna, knowing this youthful impatience of a dynamic man, supplies in these three closing verses the secret method of winning personal victory over our own inner weaknesses and outer temptations.

Since lust veils wisdom and in the resulting darkness confuses the sense organs, mind and intellect to act in a manner detrimen-



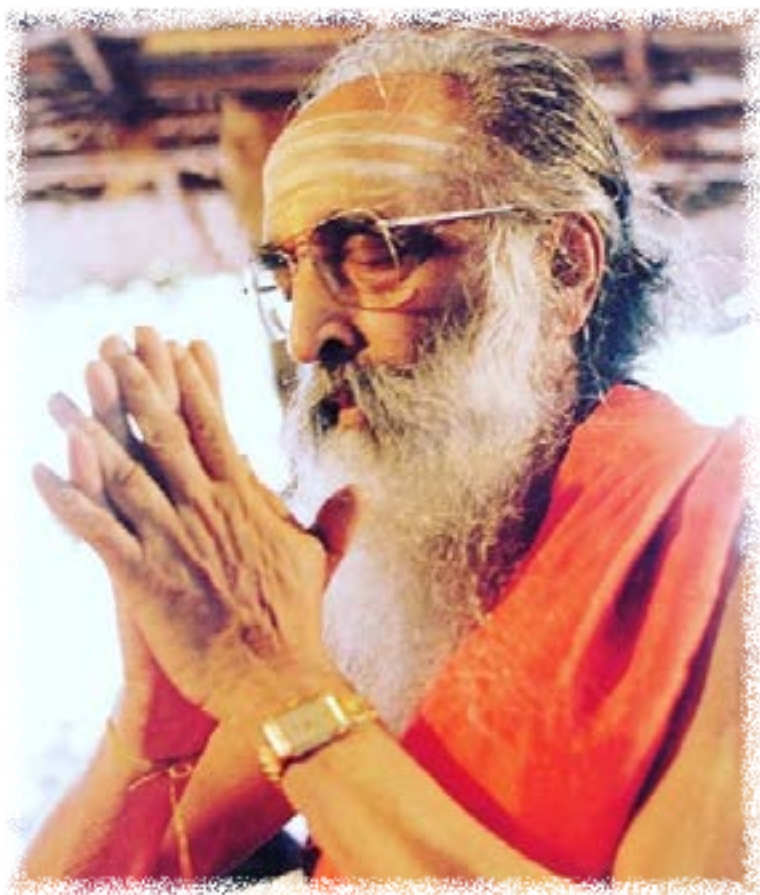
The Art of Man Making

tal to themselves, Krishna advises, therefore, controlling at the very outset the sense-organs, destroy lust, the sinful, the destroyer of knowledge and experience. Desire springs in us sometimes at the level of the sense-organs, often from our minds and at times from the intellect. We see a thing and our sense-organs, are tempted ; feeling of desire rises in our mind, and we contemplate upon the same thing. The desire to possess it occurs in the intellect. Of the three, the sense-organs are the grossest and to control them is naturally easier than to try to stem the floods of passion at our emotional and intellectual levels. Hence the Lord advises, “Therefore controlling at the outset the sense-organs” (tasmaat tvam indriyaanyadau niyamy bharatarshabha). When expressions of lust are controlled at the same level, it automatically brings a certain sane discipline in our mental thoughts and also in our intellectual values in life.

When thus we become more and more alert in our motives, thoughts and actions, lust cannot delude us - we are ever on the alert. It is only when we are relaxed and careless that desires invade our bosom-and in our inadvertence we become slaves to our lusty

impulses. Be alert. Be aware. Wake up and live-dont sleep at the steering wheel of life’s vehicle. At such dull moments when our personality is drowsy, we get suddenly over powered by the lower animal nature in us. Once the devilish nature lifts its hood in us, the poison soon spreads and our powers of discrimination curl up into a death like coma.

Here we can say we are completely under the magic of the temptation. Thereafter like mad persons, we consider ourselves to be the sense-organs, or the mind, or the intellect,



The Art of Man Making

and act as if we were nothing more than our motives, or thoughts, or sense-appetites.

Krishna shows us how we can lift ourselves by ourselves in ourselves out of our own vicious impulses. When we are identified with the higher in us, the lower is automatically controlled; and this is natural in life's daily transactions.

Thus nobody can control his sense urges unless he identifies with the mind. For example, when one is in love, one is ready to sacrifice all physical security in order to fulfil the greater joy of the emotion in us. When we are inspired by our ideal or an ideology, like political and religious martyrs, we rise above the sense-passions and mental-emotions. The mind and senses readily and meekly surrender to the will of a man serving an inspired cause. The temptation for sense-gratifications can rise only in the one who is living entrenched in his body-consciousness. He has neither an ennobling emotion, nor a higher intellectual vision in life to inspiredly entertain him.



To rise above the very intellect and to lift our attention to the awareness that illumines even the motives and the ideals of the intellect is to realize the Supreme-in total transcendence of the mortal levels.

Krishna here gives the entire hierarchy within the personality-structure of man: The senses are superior to the objects, the mind is superior to the senses, the intellect is superior to the mind; and that which is superior to the intellect is He, the Self. That is superior which controls, regulates, governs, orders the lower. Thus the mind with its emotions orders the senses; and the intellect with its desire governs the moods of the mind, which in its turn controls the sense-organs, and the sense organs regulate the play of the sense-objects around the individual.

If thus, when our personality-identification climbs into higher and higher factors the lower levels get controlled, how can we come to rule over our intellectual ideas? The answer is, rise above them. The principle is simple; you can never solve a problem as long as



The Art of Man Making

you are in the problem. Poverty problems are solved only when you grow rich; war problems end only when peace comes; illness ends only when health returns. So also the problems of the sense-organs and the mind end only when we identify with our intellect. Then how are we to transcend it? By identifying with that which lies beyond the intellect itself; That which is superior to the intellect is He, the Self” (Yo buddhe parastu sah). The consciousness that illumines the thoughts and ideals is that which is the Self in me, by which

“I come to know my own thought.”

By knowing Him who is superior to the intellect and remaining ever in that state of perfection, “destroy the enemy, desire, the intangible enemy” (jahi shatru mahabaho kaam roopam durasadam) . By thus awakening to the greater plane of consciousness, the desires and passions, natural to the mortal dwellers of our planes of Consciousness are completely conquered and routed. No more can the world of objects tempt such a Master-mind.



Vibhooti Darshan



Jivanmukta

Wandering In Himalayas

97

Chandannaath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

Jivannubhita

The route now ran upward through matchless scenery, along the banks of the Bhairavi R Ganga, a stream that joins the Karnali, a tributary of the Sarayoo Ganga. Exhausted physically and mentally, we at last reached the foot of a large Banyan Tree near a village on the bank of the river. For days, we had been almost starving for lack of food. The villagers now fetched us food, partly out of reverence for us, partly out of regard for their prince who was escorting us. We can hardly forget that pleasant night when, after such intense privations, we enjoyed a full meal and sound sleep without fear and anxiety.

God is everywhere and at all times. He sees everything. He understands the needs of all

and supplies them as He knows fit. But man is hardly aware of this truth; even if he is aware of it, he does not fully believe it. Some evil in him obstructs complete self-surrender.

Once a devout 18-year old Christian girl left her hearth and home to follow the Lord. When she renounced all earthly possessions, she kept just a penny with her for the next meal. Then she heard a voice from the sky, “Did you give up everything else to trust in this one penny?”

At once she replied, “My Lord! I came out trusting you, not the penny,” and immediately flung away the coin. Trusting solely in the care of the Lord, she proceeded on her way. Although I was travelling as a guest of wealthy and powerful princes and under their

Jivamukta

arrangements, I was unwilling to provide myself with a large quantity of food, because of my simple faith in God and my spirit of renunciation. This sometimes caused serious difficulties on the way, but the Lord of the Universe was everywhere sheltering me under His care.

When Mahatmas wander all alone even in deserts, wasting not a thought on the morrow, of what to eat or where to rest, God protects

them against all harm. For people who repose implicit faith in God and His infinite mercy, can there be anything like want? Even in the solitary Himalayan recesses where one hardly even hears food, they experience plenty. God is ever ready to attend to the welfare of His devotees, just as He provided for the bird in the air. Not only in the matter of food, but also in other matters, God used to stretch forth His helping hand and pull us out of every difficulty.



Vibhooti Darshan





STORY

Section

Sri Krishna's headache

Radhaji is known as an ardent devotee of Bhagwan Sri Krishna. He himself had started feeling that there couldn't be a more bigger devotee than him. To the extent that when Radhaji started gaining a lot of reverence and popularity as Sri Krishna's beloved duty, then Naradji got a little thoughtful and jealous. He started wondering why everyone kept singing

the glories of Radhaji as 'Radhe Radhe' in all the three Lokas. Radhaji had become an epitome of devotion amongst all the devotees. When Naradji got much bothered with this fact he went to Sri Krishna to question the devotion of Radhaji towards Sri Krishna. As he almost reached the palace of Bhagwan Sri Krishna, Bhagwan Krishna read his state of mind even before he reached there. And as soon as Naradji arrived saying 'Naraya! Narayana! Sri Krishna told him Narad-

ji, "I am having a sever headache and it is extremely painful. Please do something Naradji! Naradji got extremely cocerned and said he will go riht away and bring some herbal medicine to cure his headache. Sri Krishna said, "No no. No medicine will work in this case. You will have to get me the dust of one of my most beloved devotee's feet. At first Naradji thought, there in't a more beloved devotee of Sri Krishna than me. But the very thought of giving him the dust of his feet brought shivers in his body. He said to Sri Krishna, "Oh No! How can I give you the dust of my feet O Krishna". This is the mightiest of all sins. I will surely suffer the agony of hell, if I did this." Sri Krishna said, "Never mind. Go to Rukhmani and seek her help."



Sri Krishna's headache

At that moment Queen Rukhmani arrived and asked him, "What has happened to you my Lord? Sri Krishna said, "I have a headache and it is absolutely unbearable."

Krishna said, "Someone who really loves me, you must take a little dust off your feet and wipe it on my head. It will become okay. Rukhmaniji said, "How is that possible? I love you but there is no way I am going to take the dust off my feet and put it on your head. We cannot do such things." Rukmini wept, "How can we do this? It is sacrilege. We will go to hell and suffer endlessly. We cannot do this." Narada too backed off, "I do not want to do such things. You are the Lord himself. I do not know what is involved in this. We do not know what the trap is. If I put the dust from my feet on your head and maybe burn in hell forever. No no, I cannot do this.

Rukhmaniji then said, "Ok Naradji. Please go to Radha. She might help. She is also a beloved devotee of the Lord. Naradji immediately went to Radhaji. When Naradji went to Radhaji and told her the same. She was petrified. She immediately took a piece of cloth and rubbed her feet on it. Giving it to

Narada she said to him, "Please hurry, My Lord is in pain, please take this and relieve him of the pain. I know this kind of a deed will surely take me to hell. But no problem, if this helps cure my Krishna I am ready to suffer the pain of hell a hundred times. O Narada! Please rush. Go to Krishna.

As soon as Naradji heard this he soon realized the indepth love and devotion of Radhaji towards Sri Krishna and realized his mistake. This made him humble and he too sang 'Radhe! Radhe! and left.



Vibhooti Darshan





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS



Ashram Parivar Satsang

24th May
2021



'Jann aur
Mrityu

Recording of Masik Satsang



ASHRAM NEWS

24th May 2021
Masik Satsang



Recording at Vedanta
Ashram



ASHRAM NEWS

17th May
2021



Shankara
Jayanti



ASHRAM NEWS



Sri Adi Shankaracharya Jayanti

17th May
2021



Pooja &
Aarati

Shankaracharya Dwar



ASHRAM NEWS



Birthday Blessings

Taking
blessings



of P.P.
Guruji

Ditya Mavkar



ASHRAM NEWS

Birthday Blessings



Ditya Mavkar



Neighbourhood children attend arti regularly



Sri Gangeshwar Mahadev Mandir



ASHRAM NEWS

Abhishek at Ashram Mandir



B'day- Bharat Raikwar



Shubhashish



20th May



ASHRAM NEWS

Birthday Blessings



Blessings of Param Poojya Guruji



Bhiksha of Ashram Mahatmas



ASHRAM NEWS



The extended Ashram family



Cooing away to glory



Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- Eksloki Pravachan
- ~ Sampooma Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Bhaja Govindam
- Hanuman Chalisa

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Sampooma Gita Pravachan
- ~ Eksloki Pravachan
- ~ Eksloki Chanting

Vedanta & Dharma Shastra Group on FaceBook

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Monthly eZines

Vedanta Sandesh - May '21

Vedanta Piyush - May '21



Ashram / Mission Programs

26th June 2021 - 7.00 PM

Online Montly Satsang

Chanting / Prarthana / Pravachan

Only for Ashram-Parivar Members

P. Guruji Swami Atmanandaji

Ongoing: Five days a week - Tue to Sat

Mundakopanishad (with Shankar Bhashya) 3-2

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P. Guruji Swami Atmanandaji





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